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Pacific School of Religion Berkeley, Calif.

From Chicago to a Refugio

By Alfred H. Cope

HAD Dante lived in a Spanish refugio, he might have described even more graphically the reservoirs of human misery. At early morning one enters or stumbles into a barren, gloomy building chosen primarily for its size and lacking sanitary arrangements. The latrines are ventilated and their odor is well circulated about the building. At length we come to the refugees who are sleeping on the cold stones of the courtyard, many with bare feet sticking out from greasy covers. Bundled together under a single blanket three young children turn their heads toward us in the uncertain light, then snuggle together for the last snatch of communal warmth. These and others finally wake, go for a possible souse in the water bucket, and thus starts off another day.

There are picturesque moments in a refugio too. Some of the younger girls, with brooms as ragged as their unlimpid clothing, sweep up the court and the back yard, piling the debris in a progressing ridge before them. Take a bamboo-like fluff of splinters and a stick and you have a witches' broom. With these the girls chatter and grimace, perhaps dreaming that the dust which they sweep back is the force of the enemy, and that their incantations will continue to sweep it back, thus enabling them to return to their homes.

Women and children crane heads from windows, sills are sagging with conglomerate cans, and the laundry tries miserably to atone for the lack of starch. The laundry, which we see is still in progress, consists of scrubbing on a flat stone. A bewhiskered old man slaps and pounds the material, hoping to erase the inevitable from his single shirt. Drying his leathery hands, he slinks across the courtyard to sneak a look at our camera, but at last decides it is not an instrument of torture, so returns to his work.

Many would sympathetically wish to share thoughts for an hour in talking to the soldier with the amputated legs. His wheel chair is his new home, his future, unsteady. Stiff fingers fumble over an accordian which he is learning to play. Later he will sally forth in the plaza, in the street, playing street tunes and begging for pesetas. Desisting from his music he gives all an opportunity to hear from one of the inhabitants who has mysteriously produced a copy of the local one-page newspaper. Our soldier listens as an aerial victory is read out; others cackle with joy. The captured villages are listed and there is jubilation that a ship was unloaded safely in port. But he and others say nothing.

The more fortunate have rooms, or a corner roped off in a passage. Facilities are not such as to make Park Avenue America gape with envy. It is indeed considered luxurious to have seven babies and three families in one room. Even the babies at times do not get on each other's nerves. Birth as well as death is, furthermore, a casual matter. Those in refugios do not bother with rubber gloves, sanitary cages or care of a mother in bed for two weeks. The Spaniards are more sturdy; a baby arrives and a swaddling blanket is tied about his middle. Father helps with the process instead of suffering from nervous fits outside. One mother visited was up three days after the arrival of her latest baby—doing her bit to try and tidy things up in the refugio.

The kitchen is a journey in itself, and it is our main reason for this early morning call. Though there seems to have been a stoppage in the chimney, we rush our way to the big brown pots which signify Quaker cocoa for children, give it an inspective taste and then dash out for a breath of air. Another kitchen sally reveals more smoke-wreathed outlines. These are for the most part cauldrons, kettles or their guardians. The contents vary little—beans always seem to be the staple in some form or another. Refugees and others in the country at war have learned that imagination and taste cause indelicate results if linked too closely with that fundamental problem of edibles for living.

Our kitchen expeditions make a description of cocoa preparation worth while—it can be done wrong! This cocoa comes originally from England, partly a purchase, and partly the kind gift of the Friendly chocolate magnates. Sixteen seven-pound tins are unpacked from big cases and are sent over from our central warehouses as needed. A tin of cocoa is poured into a pail with hot water and there is mixed to a paste thin enough to pour. This paste is a combination not only of cocoa, but contains powdered milk and sugar as well. This is poured into big vats of scalding water and one soon sets aside a cooling mixture which will give one hundred and twenty children a nourishing bowl for each original seven pound tin of cocoa.

The children incidentally know what is coming and crush each other excitedly on the other side of the eating hall. The dippers are ready, the cocoa is cooler, children foraging for advance doses are shooed from under foot, and pleasant personal explosions are made at the children to stop the tin can symphony. Stokowski or Brahms would not approve because there is little counterpoint. The musical instruments are limited to spoons, tin cups of antecedents and a few crockery bowls, the latter being less deafening.

The doors are opened! The little tots get first chance and file in by watchful eyes. Each one shows ability to drown himself in his tin cup, wiggle and squirm distractedly, and firmly perched on a former convent bench, he watches the sweet *chocolada* poured into his cup before the intended massacre. Silence is only momentary—alimentary and grammatical chaos go hand in hand. One young swain trades his large bit of bread for the small piece of an adjacent little girl—such is the course of true love. One young scamp lies flat on the table and pours in the general but not immediate location of his mouth, the results being a strange and dynamic chocolate cake. Another little girl enthusiastically burns her throat all the way down but stops her tears in enjoyment of the new game—blowing on cocoa. The children do not hold the stage entirely, however, nor are the majority of them disorderly. Fathers and mothers watch their children from behind grated windows. If Fernando, Juan or Maria get in trouble it is the mother who will see it first and ask for readjustment. With each bowl scraped to the bottom, the room is cleared and a new shift piles in.

Out in the courtyard the announcement that we are to take a picture brings whoops of joy. Each ragged little chest is shoved out by its owner. They stand straight as sticks but are stopped with the difficulty of giving a Republican salute with both hands while balancing the tin cups and spoons in the midst of things.

Typhoid, trachoma and infections roam about in Spain, particularly in refugios—each wanting an opportunity to claim a share of the some two million refugees in the country. This war is being paid for not so much in adult lives and dollars as it is being paid for in the lives and health of the future youth of Spain. One must go forth from a refugio with a sharp and personal appreciation of what detailed statistics relative to human misery can mean.

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EDITORIAL

Munich—A Mirage on the Desert

SINCE the Munich agreement, day unto day uttereth shame, night unto night showeth folly. As we have already said, the avoidance of war was cause for relief but to us it could not be a matter for rejoicing in view of what the so-called peace involved. How could there be "peace with honor" without more of justice? Moreover, the more one looks back at Munich the less it looks like a conference. It was a dictated peace—a surrender as abject as though it came at the conclusion of a war instead of to avoid one. Principles of good faith, democratic ideals and fundamental instincts of humanity were grossly violated. The country immediately involved was basely treated as a mere pawn and was not even allowed to be represented at the "conference" in which its doom was sealed. So far as known, not one word was said by Mr. Chamberlain at Munich to try to assuage Hitler's brutality against the helpless Jews. The efforts at world cooperation and mutual aid which Great Britain had long voiced at Geneva were flagrantly betrayed. On December 14, 1932, Neville Chamberlain said in the British Parliament: "If we should play a selfish game in this country, without regard to the interests of other countries, it is bound to recoil upon our own heads."

As one notes day by day the sequel to Munich he is more and more inclined to exclaim with the cynic that peace has broken out in Europe! Note Hitler's rapacity in Czechoslovakia, his arrogant demands upon the British themselves—and more than all, the feverishly increased tempo in armaments increase in the countries which signed for peace! In the light of all these developments, Mr. Chamberlain's proud boast of "peace for our time" resolves itself pretty largely into "after us the deluge." It has been aptly put that Munich did not represent a choice between good and evil, but a choice between evil and evil. Munich was a mirage of peace. Munich became Marah—as ideals of freedom and democracy entered the wilderness of totalitarian domination.

There is a dilemma to pacifists involved in this evil situation—at least it so appears to us. When, in the past, advocates of force—and even war—have urged their program as a method of securing peace, we have objected, saying that good cannot come out of evil, that force is utterly foreign to peace and that bad means have a way of building themselves into good ends. Now we have a situation somewhat in reverse. We joyfully give thanks for what we call peace. Yet this peace was brought by force and is full of iniquity. By the measure of our past profession, what justification have we to celebrate this kind of peace? Do not the stars in their courses fight against it?

No, we are not maintaining that Europe should have gone to war. That is not the alternative to our protesting against the paeans of praise for a disgraceful peace. It was an evil, and if apparently a necessary one at the time, let us accept it as just that and not fool ourselves that it was something else. As Devere Allen puts it, "Peace was in the wrong hands—the hands of imperialists ready to sacrifice everything but the privileges they possessed." We do not serve well the cause to which we have so long been committed by ignoring the ugly facts which are involved in our relief that a general outbreak of hostilities has at least been postponed. Peace is not made by Power Politics.

What Those September Days Should Mean to Us

STARK and forbidding as is the picture which Munich presents, some gleams of light pierce those fateful September days. Most impressive and heartening was the universal popular feeling of revulsion against the prospect of war. It revealed the public sentiment which serves as a basis for continued efforts to forestall world disaster. In this connection, what a splendid contribution radio made toward public information and toward forming and focusing public opinion! It was a symbol and triumph of democratic institutions and procedure. So much has been said of how the achievements of science have been prostituted to ignoble ends that this inestimable public service rendered by radio should be acclaimed.

Given, however, this universal abhorrence of war, we must redouble our efforts to get the people to understand that their security against war is not to

be found in ever-increasing armaments but in bringing pressure upon their governments to do justice and to love mercy. Power Politics and the general economic welfare do not mix. People must learn that so precious a boon as peace cannot be had for the mere asking but must be secured at a price—but let it be a fair price of mutual understanding and adjustment in which all are prepared to concede something. Thus is secured, not a dictated and fearsome peace but an enduring peace. We want peace not only for "our time" but for the time of our children and our children's children.

Of Loaves, Loafers, and Fishes

By Dr. Allen T. Bonnell

Following its annual custom, Springfield, North Carolina, Meeting sponsored an Education Day program on Sunday, September 25. This address was given on that occasion. For identification of the speaker, see news note on Quakerdom-at-Large page.

IT IS commendable that we gather together at a time like this to pay tribute to those who are devoted to the carrying on of one of our greatest human institutions, education. It is commendable that the education to which they are devoting their lives is pliant, that it can be moulded to fit the needs of the community, that it has not crystallized or stagnated. It is commendable that the institution of education is subject to, and responsive to, criticism, not only from without, but from within.

The critics of education are many. Needless to say, some of them are impatient that their patent remedies for the improvement of education are not adopted immediately. Perhaps in their impatience these critics have failed to see that gains to be had from the proposals may be offset by losses in another direction.

The moulding time for a human being is limited. The educator's job is so to distribute his effort, or to use a baking analogy, so distribute the heat that the loaf (the student) emerges well browned and thoroughly done. All too many critics will hasten to say that instead of sending out loaves well baked and thoroughly done, we are sending out loafers who are half-baked, and completely done up!

Critics of our vocational guidance and training system are the most ready to jump at the analogy of the loaves and the loafers. As a matter of fact some of them are so critical that they are willing to turn the phrase "loaves and fishes" into the phrase "loafers and suckers"—and the suckers in their estimation are those who have pursued a general program of education rather than one fitting them for a specific vocation.

When I refer to a general education I am thinking of that old form of education known as the "classical" or "cultural"; I am thinking of the college preparatory curriculum of the high school and the liberal arts curriculum of the college. I intend neither to defend this so-called general education, nor to junk it. I am not prepared to advocate such a complete vocational preparation that little more than a trade or a profession is learned; nor am I prepared to belittle such an education. Apparently then, I am willing to strike a compromise.

There is evidently some truth in what the critics (internal and external) say about the failure of education to direct students toward, or give them specific training for, the economic tasks which they are to assume in the year I A. G.—the year after graduation. There is a decided problem when sonny comes home from school with a grand general notion of the problems confronted by mankind at large—but with very little notion of which knob to twist to get the milk out of a cow.

Success in one's vocation is certainly a preliminary requirement for one's lifetime happiness and usefulness, and the fulfillment of his duties as a citizen. If it can be proven that there is a deficiency in our education structure, by all means let it be remedied. But let us not be too severe on our educational institutions without considering other circumstances. For example, is it fair to condemn the general colleges and high schools because of the fact that the graduates they have turned out by the tens of thousands during the past nine years have not been able to get jobs? The blame can more likely be laid at the feet of the great ogre, "depression," not on the doorsteps of the schools. If we do find, when jobs are available, that graduates are not adapted to them, then criticism is justified.

But again I must return to the analogy of the loaf well done. The time within which the student must be moulded is definitely limited. The scope that must be covered is boundless. We estimated at one time that if a person were to attempt to cover the courses of the various departments at the University of Illinois, devoting the normal time to preparation and so forth, he might have a thorough background—at the end of one hundred and ten years!

If we isolate the talents of the students relatively early, subject them to laboratory analysis, and come to the conclusion that they will qualify a student for certain trades or professions, we can set about putting the student in full possession of all the knowledge and practical experience required for that trade. But we may find that we get one side of the loaf so well done that it is burned.

We sometimes forget that we are training men for living—for life—and life is not one vocation or occupation: it is an endless number of vocations! In addition to being a cabinetmaker, or shoemaker, or farmer, a man is a head of a family—in itself a full time job. He is an active member of a church and of other social organizations; in a democratic society he is qualified to express his opinion concerning things political through the polls; he becomes an arbitrater of disputes, an establisher of values, a promoter of worthy causes, an establisher of ethical norms. Though the economic vocation, about which we have usually concerned ourselves, must be a success before the other jobs can be a success, the others cannot be neglected. In an economic vocation one may fulfill his obligation to his stomach; in the other tasks he fulfills his obligations to society. If we have educated a man to a trade and have failed to education him to the importance of his participation in and understanding of other affairs in life, we have browned him on one side—and left him doughy on the other.

The task of the educator is not going to be easy if he has the problem of educating students for a number of different vocations, particularly when the receptivity of all students is not of the same calibre. In the University we have to caution our teachers constantly to pitch their fodder low—because there are more jackasses than giraffes!

This being true, we have somehow come to the conclusion that we ought to filter the former out, teach them

a trade, get them out of the way, and then spend our time with the remainder, letting them pursue a leisurely course through the liberal arts college, thence into a less leisurely course designed to fit the man for a profession. For which reason we have often drawn, and not fairly, either, a so-called cultural boundary between the man who practices a trade as a vocation and one who practices a profession as a vocation. Many, unfortunately, come to the conclusion that the well rounded repertoire of talents necessary to fit a man for social life today is to be possessed only by those who enter the professions.

The man in the trade, regardless of the complexity of that trade, and the man in the profession, are both members of the social, the political, and the economic community and they share equal responsibility for its welfare. Outside his economic vocation each man has his other social "vocations," if his other tasks may be called such. If we permit the student to specialize too readily in an economic vocation, and if we concentrate too thoroughly thereon, the consequences to be expected are all too obvious. Therefore, though it is important that we train for the specific economic task, or at least direct the inclination of the student toward a choice of vocation, we cannot abandon a certain part of what we have designated as our cultural education, our general education.

It may be a long stretch of imagination that can make it desirable for a cobbler to know French, but when he comes to the polls it is important that he have a knowledge of the historical development of political parties, and that he have some basis for the evaluation of issues.

It is just as important that the cabinetmaker and the cobbler be as ethical as the judge; for a pair of well-sewed soles, or a true joint in a table are just as significant in their respective fields as are honest decisions in a law court. Yet how could we expect honesty in each case without having exposed the cabinetmaker, the cobbler, and the judge to something which taught them their responsibilities as workers in the community? As the world's institutions become more complex, we must attempt to show all students, regardless of their potential vocation, how to make a satisfactory adjustment to them, how to aid in the solving of common problems. Again a task for liberal education.

Perhaps it has been our failure to round out the craftsmen and tradesmen in the past that has resulted in our occasional failure to think of trades as desirable and worthy careers at the present. Lest we forget, the great institution of Christianity does not owe its origin to a great jurist, or medic, or university professor, but to a Nazarene who spent his early days as a carpenter; and the men who spread the gospel were not professional men, but simple fishermen, tentmakers, and common workers.

A famous organist came to a small town to play on the church organ and his coming was heralded far and wide in the community. The organ happened to be simple—it was motivated by a pump handle in the back of the church. In the middle of the concert the tune wheedled off and the organist played in vain. When the sexton was asked later why he had deserted his post at the critical moment he remarked: "I jest wanted to show that smart aleck organ player that I was jest as important as the musician in making them purty noises!"

A belligerent statement of their importance on the part of workers in ordinary trades may result in sabotage—in wilful destruction—or, as we have just seen, a wheedling off of the "purty music" for lack of air pressure.

The realization of his importance—for he is important—and respect for his trade—for it is honorable—may make the ordinary worker a valuable asset to society and a contributor toward constructive and peaceful change. Here again, a general education may be a valuable guide in teaching the significance of all types of work, and the responsibilities of all.

All of this by way of reminding the critics of education that there are other things of importance beside the knowledge of which end of the cow is the differential; that to devote too much of the time available for education to teaching a boy where the milk spigot is may result in his knowing nothing of the forces which determine the price he can get for it.

If time is not available to give the student a full vocational preparation and at the same time provide him with an apparatus for making adequate social adjustments, we must use what time we have to give him a sense of direction, at least. Vocational guidance, while not giving the training for a full trade, will at least give some knowledge regarding possibilities. At the same time his general training which must include not only the three r's, but their amplifications, can furnish him with the mechanism to realize the most of his talents in the vocation in which he finally settles.

Less obvious positions are often filled by those who have aimed high and missed fire; hence the cause for a great deal of dissatisfaction. With the capacity to realize the possibilities of the position into which he has fallen, and to carry on his other social responsibilities, the person is no less a desirable member of the community than if he had hit the goal at which he aimed. Every job is a respectable job—and an important job—if it be well done!

We sometimes forget the importance of religious education in that general background that we claim is necessary for social adaptability. By religious education I do not mean the ability to rattle off the names of the books of the Bible forward and backward, or to recite the Twenty-third Psalm, and the Beatitudes. Our butcher used to be able to do that—and recite the Ten Commandments as well—but he always weighed his thumb along with the pork-chops. Religious education should teach us a scale of social values, remind us of our responsibilities to our neighbors, and for our neighbors. When I say responsibility for our neighbors I refer to our neighbors' needs. We may mind our neighbors' business too well if we are not careful. In this particular point one ought to beware of too great a vocational specialization.

This has been a plea for a compromise in education, a compromise that has already taken place in some institutions and is taking place in others. It has been a plea for an education which stresses the importance of doing tasks well, regardless of what those tasks may be; a plea for the forgotten significance of the less conspicuous jobs—jobs for which we cannot afford to prepare men too specifically or too generally. This has been a reminder of the fact that we are not preparing young people for a single job in life, but for the many jobs which each has to undertake. The "sucker" need not be he who prepares himself a broad foundation upon which to stand.

With respect to vocational education we sometimes forget one of the greatest vocations of all, that of the housewife. Though domestic duties were at one time considered her only lot, we must recognize today that her "vocational" range, even as a housewife, is spreading. She is a voter, a teacher in charge of the pre-school education of children, and she assumes all of the other social responsibilities that are assumed by the butcher, the baker, and the candlestick maker.

Here again we face the problem of educating too specifically or too generally. Too specific an education may confine a woman to the kitchen for the rest of her life; too general an education may result in an epidemic of male indigestion and a rise in the market value of soda-mint corporation stocks.

I am convinced that we need not worry about re-edu-

cating ourselves to the inherent respectability of the housewife's vocation. I leafed through my wife's cookbook the other day and found among the recipes for sugar cookies, and the like, the following brief prayer:

"Lord of all pots and pans and things
since I've no time to be
A Saint by doing lovely things or
watching late with Thee,
Or dreaming in the dawnlight, or storming
Heaven's gates,
Make me a Saint by getting meals and
washing up the plates.
Warm all the kitchen with Thy love,
and light it with Thy peace;
Forgive me all my worrying and make
all grumbling cease.
Thou who didst love to give men food,
in room or by the sea,
Accept this service that I do—
I do it unto Thee."

Chapel Hill, N. C.

For Strength of Life

(After the unusually severe storm in California last Spring)

We loved those noble trees, ancient and fair,
And as their mighty branches writhed and slashed
We saw them agonizing, wracked, when flashed
The flame-like daggers of the storm. Each flare
Revealed resistless torrent, fury rare,
And, as the mad gale's vandals ripped and dashed,
We felt our very hearts rent when there crashed
To earth those monarch friends, now here, now there.

Next day we sadly touched those trees, and knew
That sandy soil and climate only mild
Had favored them too much; the roots they grew
Lacked length and strength to match the tempest wild.
My soul, evade no needed hardship, strife;
Root faith deep into Love for strength of life!

FAUGHN WHITE.

New Castle, Indiana.

Among Our Schools and Colleges

How the Year's Work Gets Under Way

BOTH personally and as a religious body, much of our interest centers these autumn days in our schools and colleges. In both aspects, they hold much of our hope for the future. What concerns them concerns us all. Hence the eagerness with which readers will follow the fortunes of our educational institutions from coast to coast as presented in this bird's-eye view of the new year.

HURRICANE START AT MOSES BROWN

Moses Brown School opened officially on Ninth Month 21, 1938. The hurricane that afternoon which caused so much destruction in the State, made it necessary to discontinue classes until the first of the following week. No member of the School student body or staff was injured, although there was considerable damage to the buildings and one hundred thirty trees were blown down or so badly damaged that they will have to be taken down.

Boys and masters pitched in at once, cutting away brush, sawing up the trees which had fallen, and helping in every way possible to clear up the grounds. Because the School has its own power plant and was not flooded, it was virtually the only place in Providence for several days to have electric lights. Our facilities also made possible the use of the new sound moving picture equipment (presented by the Fourth Intermediate Class at the end of last year), which provided much-needed relaxation in the evenings. By the twenty-sixth, the debris had been cleared away, temporary repairs made, and classes resumed.

The Upper School enrollment, 220 boys, probably is the largest in the history of Moses Brown, and represents a completely full school. The Junior Department also is well filled.

There are three new teachers on the staff. Hollis Evins, a graduate of Asheville Normal and Teachers College, is in charge of the Sixth Grade. James H. Ritter, Bucknell University, B.S. and M.S. in Education, is an instructor in Science. Bruce E. Meserve, graduate of Bates College and a member of the Friends Meeting in Portland, is an assistant in the Mathematics Department.

A number of the members of the Faculty spent all or part of their summer in graduate study in this country or abroad.

LONDON TOWN TO LINCOLN SCHOOL

The number of pupils now enrolled in Lincoln School, Providence, Rhode Island, is two hundred and fifty-eight: one hundred and forty-seven in the Upper School, thirty-three in the Junior High, and seventy-eight in the Elementary School. Twenty-nine girls are resident in the house.

Because of the size of the Junior class, the class of 1939, more girls than ever before took College Board examinations. The results were very satisfactory. Girls from the class of 1938 represent Lincoln School in Wellesley, Pembroke, Smith, Colby, Swarthmore, Connecticut, Bates and Skidmore.

Miss Alice Lumsden comes to us this year from Aberdeen, Scotland, and will aid the English department in her specialized fields of poetry, drama, and remedial speech. She will lead groups in Choral Verse Speaking which created so much interest in the School last year. She was graduated with distinction at the Royal Academy of London and has had teaching experience at the Calder Girls School, Cumberland, England.

The School was most fortunate in that it suffered little damage during the hurricane. None of the school family was injured and we lost very few trees. Plans are being laid for replanting and repairing damaged trees.

OAK GROVE IN NINETIETH YEAR

After fifty years in the classrooms of the old wooden dormitory which originally served as dormitory for girls and boys besides classrooms, dining room, and offices, Oak Grove now has a new fireproof unit for recitations to supplement the fireproof dormitory Briggs Hall completed in 1929. As soon as another fireproof dormitory or even half of another fireproof dormitory can be built, it will be possible to remove the old wooden building on which the upkeep is exceedingly heavy.

The students enrolled this year come from various States beyond New England and from Canada to Virginia. Although the Recession forced many families at the end of the summer to cancel their reservations and keep their daughters in the local public schools for another year, yet others were accepted and Oak Grove has a normal enrollment.

Miss Louise Ballhaussen of Scarsdale,

New York, with degrees from Barnard and Columbia, who was Assistant Professor at the University of Mississippi last year, has added much zest to hobby activities at Oak Grove through her intense enthusiasm for Geology and Astronomy, and a large group of students has already taken an all-day field trip to some of the tourmaline and mineral mines in Maine.

Miss Barbara Jenkins, the new Piano teacher at Oak Grove, daughter of the noted geologist, Dr. Olaf Jenkins of Leland Stanford University, has taught one year and completed four years of study at the Ecole Normale de Musique in Paris. Since both Miss Jenkins and Miss Ballhaussen speak French fluently they take additional French tables and were active in entertaining the Consul from France when he made a state visit at Oak Grove recently to report to the Department of Education which awarded a medal to Oak Grove in 1934 for the excellency of its French Department. The visit of M. Francois Briere was a very happy occasion with all of the program, including the addresses of welcome and the address by M. Briere, in French.

Miss Lila Moore, head of the English Department; Miss Mary Elizabeth McNutt, head of the French Department; and Miss Dorothy Berry, head of the Art Department, all spent long summers abroad, including some study at Oxford for Miss Moore, conversation in France for Miss McNutt, and the full summer at the Fontainebleau School of Fine Arts near Paris for Miss Berry where she not only was among the first three in one large class but stood first in another group in oil painting. Her paintings are on exhibition in the New Studio.

There are seven Friends on the Oak Grove staff.

Robert Owen was re-elected State Senator in the September primaries.

SIDWELL—EMBASSY OF GOOD WILL

The Sidwell Friends School of Washington, D. C., opened its 56th year with a full enrollment. All twelve grades and the kindergarten are now located at 3901 Wisconsin Avenue in the residential section.

As representatives from several embassies are enrolled in the School, promotion of international cooperation and interchange of ideas among the students will be the large contribution of this School along Friends' principles of peace promotion and international good will. Toward this end, the class work in Art, Music, and Social Science is being correlated with the full activities of the Junior Red Cross.

The School has participated during the past two years in the Cooperative Study of Secondary School Standards and is gratified to learn that its graduates for the past five years have ranked in college success in the 98th percentile of the 200 schools cooperating in the survey.

Patrons' activities are under the direction of Mrs. Ernest Gruening and a full program is being planned to utilize the advantages of Washington and the educational contributions of the patrons.

IMPROVEMENTS AT WESTTOWN

Westtown School opened with an enrollment of 308 pupils, of whom 235 are boarders and 73 are day students. About half of the States in the Union are represented, with several students from the far West as well as from New England and the South. The proportion of Friends, including those who have one parent a member, is a little over 65 per cent of the entire group. Nearly all the teachers are Friends.

This year we have an exchange teacher with Sibford Friends' School in England. Margaret E. Jones, who is an instructor in Home Economics, is at Westtown while H. Murl Clarke is at Sibford. It is believed that the plan will prove helpful both to the individuals and to the schools.

Other new teachers at Westtown this year include Marian S. Haines, Westtown '34, and Earlham '38, as Assistant in Physical Education; Mabel W. Ridpath, former hostess at Friends Hostel in Geneva, as teacher of Grades Three and Four; J. Bernard Haviland, Westtown, '34, and Princeton '38, assistant in English and Dramatics, and Alexander H. Hay of Toronto, Ontario, Earlham '37, and Haverford Graduate School '38, as assistant in French. Albert L. Baily, Jr. has leave of absence for one year to make further preparation for the teaching of Bible. He and his family will live at Carmel-by-the-Sea, California.

Culturally, the summer vacation was a very rich one, for a large group of teachers either studied or traveled. Carroll T. and Anna Hartshorne Brown spent most of their vacation in Greece renewing their acquaintance with the Ancient World. Tom Shipley and Nan Brown attended the summer course offered by the American Academy in Rome. Lewis and Ruth Flaccus spent their honeymoon studying at Weimar, Germany, while Eleanor Pusey toured Central Europe and England with her family. Christina Jones visited her family in Scotland, while Willard Jones studied History at the University of Chicago. Jessie G. Carter, the Librarian, has just completed eight months of European travel and study. She studied English at the Oxford University Summer Session and later attended the meeting of the Continuation Committee set up by the Friends World Conference.

While all these Friends were traveling abroad, approximately one-third of the entire staff were studying at home in further preparation for their work. James F. Walker and family spent their summer making a rather extended auto tour of the far West. They visited many Friends groups and held a number of reunions among old scholars, in addition to the sight seeing which was a part of their program.

Several rather important physical improvements have recently been made at the School. Among the most useful of these is a new social room, called the South Room, opening out of Central into the space formerly occupied by the South Porch. The room is enclosed by a series of glass arches which makes it very light and attractive. A fireplace at the south end helps to lend an additional touch of cheer.

Westtown has accumulated over the years a considerable number of valuable manuscripts, old books, and other material of historic nature. These articles are now to be properly housed in a Treasure Room that is being built on the first floor. The room will be fireproof and air-conditioned to prevent mildew as will also the storage room immediately beneath. Attractive display cases with proper lighting are being provided. This valuable extension of the School's facilities is being provided by the Alumni Association.

IN THE FRIENDSVILLE SUCCESSION

Our enrollment for this our eighty-second year of Friendsville (Tennessee) Academy is sixty-two, of which thirty-three are Friends and twenty-nine come from other denominations; thirty-two of this group are working their way through the Academy. All the work at Friendsville Academy is done by the students, each student having a task to perform. Those working their way are assigned extra duties.

The Faculty this year consists of Marvin H. Jones, Principal, B.A., Penn College; Leona H. Jones, B.A., Penn College; Anna Jane Morgan, B.A., Earlham College; Irene Ellis, B.A., Maryville College; Elizabeth Osborne, Maryville College; Clarice Wetter, Penn College; Norman Osborne, Bible and Minister, B.A., Guilford College; Margaret Roberts, Illinois College of Music; Elizabeth Beals, Matron of Girls Home; Maude Lowry, Matron of Boys Home.

The ancestors of Marvin H. Jones, Leona Hammer Jones, and Anna Jane Morgan were East Tennessee Friends. Anna Jane's grandfather was a first cousin to David Morgan, one of the founders of Friendsville Academy. The Morgans now live near Mooresville, In-

diana, and are members of the Mooresville Meeting.

Each year the Local Missionary Society sponsors a Harvest Festival for the benefit of the Academy, always held sometime near Thanksgiving. The Friends of this Community gather at the school, bringing gifts to be used in the dormitories and school, while many of the Friends from other places send gifts and messages that are brought to this meeting. A program is prepared by the school and Missionary Society. The Harvest Festival this year is to be held on Tuesday night, November 22.

"Full Up" at George School

George School opened on September 20, with a capacity enrollment. Of the 376 students in attendance, 323 are boarding students. Almost exactly half of the students are Friends.

Arthur H. Brinton, after a year's leave of absence for study at Yale University, returns as teacher of English and Journalism, and Herbert J. Abraham, at Ohio State University in 1937-38, returns as teacher of History and Director of Studies.

New members of the Faculty are Helen M. Hall, B.A. Wellesley, A.M. Swarthmore, Dean; Katherine Smedley, A.B. Swarthmore, A.M. University of North Carolina, History and Assistant Dean; William V. Vitarelli, B.S. Columbia, Fine Arts; Grace E. Bates, Sc.M. Brown, Mathematics; Mildred T. Ryan, B.S., Drexel, Assistant Dietitian; Rosalie E. O'Herron, B.S. University of Illinois, Assistant Household Director; Grace T. Sloan, R. N., Nurse. Six young people are teaching as internes.

Among the new students are Cornelia Clarke, daughter of Eleanor Stabler Clarke, who with Clifford R. Gillam, Jr. (a member of the Second Class) represents the third generation of George School students; James Potter of Geneva, Switzerland, whose father, Pitman Potter, is Professor of International Relations at the University of Geneva and an officer of the League of Nations Associations in America; Enid Kotchnig, whose parents became members of the Society of Friends when her father, Walter Kotchnig, was Director of the International Student Service at Geneva; (An Austrian, he is now a Professor at Smith College.) four German boys whose parents are members of the Society of Friends in Germany and who have come to the United States to live.

Oakwood a Friendly Center

Oakwood School opened with an enrollment of 119 students. This is a larger figure than last year and represents a more balanced enrollment between boys and girls. Both dormitories are full. Most of the students are from New York City and New York State. However, Joseph Conover is from Dundee, Oregon, Ramon Santiago comes from Cuba, and Mary Louise Terrell is a representative of Ohio Friends. Not long ago the home of Helmut Kanitz was Austria. He is now attending Oakwood, and his parents live in New York City.

Oakwood School is a center for conferences and meetings of the members of New York Yearly Meeting of Friends. The first conference this year was held October 17 to 19, when a group of ministers and religious workers met together on the campus.

Outstanding on our program of lectures and entertainments was an address given by President McCracken of Vassar College on the subject of Checkoslovakia. He was a very good friend of Checkoslovakia's first president, and his talk was a warm and gracious interpretation of the country and its people.

The annual Old Scholar's Day was held on October 22, and students and Faculty entertained old friends. Reservations included those who had graduated as far back as 1900. Messages were received from William C. Taber of Brooklyn, and Abram S. Underhill of Ossining, who were students at Oakwood sixty-five years ago.

Peak Enrollment at Guilford

Guilford College opened its one hundred and second year with an enrollment of three hundred and sixty-two, the largest number ever present in a single semester. The dormitories are entirely full, and the College has more than attained its ambition to have a selected student body of three hundred members. About two-thirds of them are Carolinians; the out-of-state students come chiefly from New Jersey, New York, Pennsylvania, and Massachusetts.

It is interesting to observe that twenty students have entered this year from Friends' preparatory schools: four from Moorestown Friends; three each from Friends Seminary in New York City, Friends Academy at Locust Grove, New York, George School, and Oakwood School; and one each from Friends Select, Westtown School, Oak Grove, and Friends Boarding School at Barnesville, Ohio. In all there are eighty-five Quakers enrolled at Guilford this year.

More than fifty students are direct descendants of other Guilfordians, thirteen being great grandchildren of early students. In fact, nine students enrolled this year are descended from boys and girls whose names appear on the class rolls of 1837-38 and 1838-39.

The Faculty remains constant; there have been only two changes—Mrs. Eunice Williams, whose musical education was obtained by study abroad and at Northwestern University, has replaced Mrs. Maxine Kirch Ljung in the Music Department; and Miss Felsie Riddle (Class of 1935) is assisting in the Library since Mr. Samray Smith (Class of 1934) is studying library science at the University of North Carolina. Miss Mari Luise Huth has returned from graduate study at the University of North Carolina to resume her teaching of German and Spanish.

The curriculum shows one major alteration as a survey course in the Social Sciences has been introduced for students in their Freshman year. It is being taught by Dr. A. D. Beittel.

Swarthmore in Shadow of Crisis

The opening of the 69th academic year at Swarthmore College was marked by President Aydelotte's address at the first Collection on Wednesday, September 28. The President's concern in these troubled times was to warn young men and women against premature political activity. "The duty of college students," he said, "is not to organize and to march, but rather to read, observe, and think about the questions of the day, in order to prepare themselves to be good citizens in the future."

Although the formal opening of the College took place on September 28., members of the Class of 1942, together with selected upperclassmen, had been busy at Swarthmore for nearly a week before. The program of Orientation Week is designed to familiarize the Freshmen with various aspects of the College, to give them the opportunity to secure advice concerning their academic work and their social activities. Members of the class were at the same time entertained at intervals by Swarthmore Monthly Meeting and by the various churches in the village. The Class of 1942 contains representatives from 22 States, the District of Columbia, Belgium, and Germany.

Changes in the Swarthmore Faculty this year are numerous. There are fourteen new members, and six regular members of the Faculty away on leaves of absence, including both Dean Speight and Dean Blanshard. Professor Everett L. Hunt is Acting Dean of Men for the first semester and Professor Edith Philips is Acting Dean of Women for the year. Five members of the Faculty who were away on leave last year have returned to their posts.

The opening of Swarthmore College this year was overshadowed by the European crisis, and this crisis was brought home to every student and member of the Faculty by the presence on the campus for a week of a group of twenty Rhodes Scholars on their way to Oxford.

The Rhodes Scholars were to have sailed for England on the 27th of September, but because of the European situation President Aydelotte was requested by the Rhodes Trustees to delay the sailing, pending the outcome of the negotiations with Hitler. The entire group accordingly came to Swarthmore September 26, and for a week took an active part in the scholastic, athletic, and social life of the College. They seemed to enjoy their stay in Swarthmore, and members of the Faculty and student body found them most delightful guests. They were finally permitted by the Rhodes Trustees to sail for England on Saturday, October 1.

MEN HAVE IT BY ONE AT EARLHAM

Earlham College opened the year with 427 students, an increase of twenty-three over the total enrollment of a year ago. Of this number 214 are men and 213 women. There is a more equal division than usual between day and dormitory students, with only eleven more students in the dormitories than off-campus. Four persons are registered as graduate students, on a part-time basis. Thirty-five per cent of the students are Friends, as compared to thirty-seven per cent last year.

After Indiana, the largest number of students come from the following States: Ohio, 26; New Jersey, 23; New York, 20; Pennsylvania, 19; Illinois, 12. Five foreign students in all come from Cuba, China, Japan, and Canada.

Outstanding in the fall extracurricular program of the College will be the All-College Outing to Turkey Run State Park on the week-end of October 30-31, which will combine recreation with informal field work in biology and geology. Among other items on the program of extracurricular activities in November are the Mordkin Russian Ballet on November 4, the Coffer-Miller Players in "The King's Dilemma" on November 5, and Fräulein Anny Rutz in an illustrated lecture on the Passion Play of Ober-ammergau, on November 28.

In view of the great interest of the community in the critical international situation, in September and October a number of college chapels were devoted to foreign affairs. Dr. E. Wilson Lyon of Colgate University spoke on the political situation in France; Dr. Milton E. Kraft, Professor of Education, who returned recently from a motor trip through Germany and Czechoslovakia, told of conditions in those countries; Professor J. Arthur Funston of the Department of Political Science spoke on the Czechoslovakian situation; Miss Auretta Thomas of the Department of Modern Languages, who visited Mexico last Summer, took for her subject, "Mexico in Transition." There will be an opportunity on February 3, to hear in chapel Maurice Hindus, Czechoslovakian writer and lecturer. Also, on February 10, a lecture by Stuart Chase, sponsored by the Foremen's Club, will be open to the college community; and on April 13, a lecture by H. V. Kaltenborn, news commentator, under the auspices of the American Association of University Women.

Tuesday evenings on the campus have come to be regarded as class nights. For the last four years President Dennis has conducted on that evening a class in Daily News. Last semester a class in "The Family," under the supervision of Dr. John S. Kegg of the Department of Sociology, met at the same time, and he now has a class in Social Geography on Tuesday evenings. In addition, there is a class in Photography, under the instruction of Dr. Murvel R. Garner of the Department of Biology. The combined enrollment for these three classes is 84, and attendance of visitors in the News course sends the total to a much higher figure.

For some time the need has been felt for a better college band, and it is believed that arrangements are now made which will bring satisfactory results. The new director is Mr. A. O. Vioni, Richmond attorney, who has become well known in the State for his outstanding work as director of a local band.

This year Indiana Yearly Meeting came to the College for their Earlham Day program. The report of the Board of Trustees and of the President were supplemented by moving pictures in color of the 1937 Elizabethan May Day, of various All-College Outings, and of a trip last year of a group of Earlham biology students to the Smoky Mountains. The new sound motion picture equipment was also demonstrated by showing a typical classroom film.

NEBRASKA CENTRAL ANNIVERSARY

With an enrollment equal to that of last year, the new year has opened at Nebraska Central College in a very satisfactory way. The three States comprising the Yearly Meeting—Nebraska, Colorado and South Dakota—are represented as well as three additional States. A very fine spirit is being shown on the part of the student group in relation to the various phases of college life and activity. There were no changes in the personnel of the Faculty this year.

The opening chapel service of the year was distinctive because of the presence of eleven persons who were students forty years ago when the College opened in September, 1899, under the care of Friends. The address was given by Walter H. Wilson of Alda, Nebraska, who was one of the students of that first year. Following the chapel exercises, the College Auxiliary served a special dinner in honor of these guests of forty years ago.

A great deal of interest is being shown in this present year, 1938-1939, since it marks the fortieth year of continuous service of Nebraska Central College. Definite plans are under way for a special observance of the Anniversary during the Commencement Season in June, 1939. In the meantime a committee composed of representatives of the Board of Trustees, College Alumni, Academy Alumni and Old Students' Association, is working toward the accomplishment of certain goals in the interests of the College. These goals include Student Loan and Scholarship funds, Endowment and Sustaining funds, a Building fund, and further improvement of the campus and buildings, as well as funds for the laboratories and college Library. Much interest is being shown in relation to this larger program and a number of gifts have already been received toward the various objectives.

At the urgent request of a number of friends, Julia Mesner Crosbie, the wife of Milo H. Crosbie and the former head of the Department of English, is undertaking the task of writing the story of the first forty years of the College.

The annual Homecoming of Nebraska Central, which is always a very pleasant occasion, will be held this year on Saturday, November 5.

A DECIDED SHIFT AT WILMINGTON

Enrollment at Wilmington College has increased from 231 in 1937 to 275. The Freshman class numbers 126 as compared to the 1937 class of 91. This increase is due to many factors among which are: the fine crop of graduates from the high schools, intensive field work by college representatives, better economic conditions, and the growing reputation that Wilmington College enjoys in the communities of Ohio. Of great interest to us is the fact that there has been a decided shift away from teacher training work into the other fields of vocational and educational work. The College of Arts, Music, Commerce, Science, Dramatics, and Physical Education have all increased their enrollment over other years while Teacher Training has fallen off.

The dormitories are filled and many students are on the waiting list. Our buildings have been redecorated and repainted. Additional tennis courts have been added to the athletic grounds. A science library has been added to Bailey Hall.

Our athletic program is interesting—made so by a fine group of incoming

Freshmen. We have "de-emphasized" football. Basketball is now our major sport and includes contests with Earlham. On December 16, Earlham College plays at Wilmington, and on February 8, Wilmington College plays a return engagement at Earlham. The newest activity in our recreational program is horse-back riding. It is one of the most popular sports on the campus. This year our girls' soccer team will participate in invitational tournaments to be staged at Ohio State University and Cincinnati University.

Dr. W. R. Pyle has resumed his duties as head of the Mathematics and Physics departments after an absence of one year in England where he taught in Sidcot School on an exchange professorship which brought Thomas Y. Price to Wilmington College.

Dr. Willis Hall is once again reunited with the Faculty after an absence of two years at the Institute of International Relations of Geneva, Switzerland, where he completed his work for the Doctor's degree.

Miss Jean Drake formerly of Ohio State University has been appointed Director of Women's Physical Education at Wilmington College. Miss Drake came to Wilmington with a record of capable administration behind her and her efficient programs have met with unbounded enthusiasm from the student body.

LIMIT REACHED AT WHITTIER

Opening enrollment at Whittier College is larger than ever before. The undergraduate limit of five hundred is met, and about fifteen graduate students, candidates for the Secondary Credential for teaching in California, have entered.

The new curriculum in which certain integrated courses were required of Freshmen and Sophomores last year, is being continued. After careful criticism by Faculty members and by student committees, only minor modifications of last year's plans had been made. Particular interest lies in the course of Social Studies in which five members of the Faculty join. They do not offer five blocks of work, but as a committee they create a course. The contributing departments are: History, Sociology, Economics, Religion, Psychology and literature. The course extends through the year under the title of "The Concept of Western Civilization."

The use made of recording for Public Speaking, for Modern Language study, and for records of current events from the radio, such as the Hitler and Germany addresses of recent days, has proved to be of great value. The use of films which was quite extensive last year will be enlarged somewhat this year.

The Home Economics Department after two years is now accredited by the State for preparing teachers in the Secondary Schools. Special credentials are now provided through the work in Whittier College in Physical Education, Music, and Home Economics. The new Music Hall is satisfying a very great need. The women's residence, Earlham Hall, which first went into service last year, is entirely filled.

Personnel work has been organized more extensively than ever before. Under the Personnel Committee are included the work in Orientation, Health, Freshmen Counselling, Special Consultants, and Placement. Each of these is cared for by a sub-committee.

ECHOES FROM OTHER CAMPUSES

Directly and indirectly we have gathered information from other school and college campuses here and there. Attendance at William Penn College is approximately 200 which represents a twenty-five per cent increase over last year's enrollment. New members of the Faculty are Elizabeth Baylor, a Ph.D. from the University of Iowa who teaches French which is her native tongue, and Hildegard Rothe, a Ph.D. from the University of Berlin, recently arrived from Germany. The annual Penn Pageant depicting scenes from the life of the distinguished Quaker statesman was ably presented by the students on October 14, before a large audience. November 22, has been designated as home coming day.

Pacific College reports an increase of about ten per cent in enrollment, which puts the institution well over the one hundred mark at the beginning of the college year. The principal gain is in the Freshman class which is not only the largest in recent years but appears to be of rather exceptionally high quality. In the Music Department the piano is being taught this year by Mordaunt A. Goodnough, who is not only an able teacher but a concert pianist of considerable distinction.

With a registration at Friends University of 441 to date, an increase of 25 over this time last year, there is a possibility that the total registration for the year will reach 500. This is exclusive of special students. Forty-two students, of whom fourteen are Friends, are preparing for Christian work. Of twenty-three religious denominations represented in the student body, Methodists are the most numerous with Friends second. Many of the most loyal supporters of Friends University are Methodists who have two excellent colleges of their own in Kansas.

Twenty-nine states and four foreign countries are represented in the student body of Haverford College which consists of 315 undergraduates and twelve graduate students. Forty students are sons of Haverfordians. The religious census of the student body in the upper bracket reads as follows: Episcopal, 81; Presbyterian, 79; Society of Friends, 55; Methodists, 24; Congregational, 16; Baptist, 13; Roman Catholic, 12; with scattering returns from ten other religious groups.

Five of the resident students at Pendle Hill this term are from foreign countries—two from Germany and one each from Canada, Denmark and Japan. The seventeen Americans represent thirteen different States: two each from Pennsylvania, New York, Massachusetts and Idaho; and one each from Ohio, Michigan, New Jersey, Minnesota, Nebraska, Virginia, North Carolina, Indiana and Connecticut. Five of the students have been members of American Friends Service Committee work camps and two have shared in the work of the Delta Cooperative Farm in Mississippi. Six are teachers, one a Y. W. C. A. secretary, one is a mission worker and one a hospital dietitian.

CHRISTMAS SUGGESTIONS

A number of Friends have inquired as to suitable Christmas gifts for our Tennessee and Oklahoma Indian Centers. The following have been suggested by those on the fields:

Tennessee: J. Edward Ransome, Star Route, Belltown, Tennessee. Dress materials, materials for sheets and pillow cases, towels, children's clothing, baby clothes, shirts for boys, neck-ties, socks, tolet articles, school supplies, toys, books, games, hammers, folding rules, try-squares, block planes.

Kickapoo: William Byerly, McLoud, Oklahoma. Helpful books, materials for light fancy work, stamps for stamp collectors, sewing kits, quilt scraps, pictures, yard goods for making dresses or other clothing. Guest book, tea towels, and pot holders.

Osage: W. Worth Mackie, Hominy, Oklahoma. Towels, soap, pillow cases, yard goods, pencils, tablets, ping pong sets, shuffle board sets, group game materials.

Wyandotte: George Hardin, Wyandotte, Oklahoma. Clothing, towels and house linens, school supplies, toys, games, dolls, tea sets, library books, toothbrushes and paste, stationery, handkerchiefs, electric fans, additional hymnals, Hymns for Creative Living.

Council House: Arthur Shufelt, Seneca, Missouri. Toys, games, clothing, pencils, stationery, cosmetics for girls, combs with clips, pen & pencil sets, towels, tea-towels, aprons, piece goods, socks, ties, handkerchiefs.

OUR FRIENDLY FORUM

What readers are thinking on topics of timely interest

A QUAKER AMONG BAPTISTS

Editor, THE AMERICAN FRIEND:

"The Colonel's wife and Judy O'Grady are sisters under the skin," said Kipling many years ago, and it is equally true that Quakers and Baptists are "sisters under the skin" of their superficial differences. This seems to me to be more and more true as I become better acquainted with the Baptist church of my husband's choice.

The spiritual foundation of these sister groups is the most striking similarity. They baptize with water, true, but it is regarded as a symbol of an inner essential cleansing, and so the spiritual side, not the ritualistic one, is emphasized among them.

Democratic government is another church principle bearing strong resemblance to Friends. I miss the accustomed monthly and quarterly meetings of Quakers, and the clerks to take the "sense of the meeting," but the congregation here is in full control, and can and does overrule propositions made by the deacons and pastor. And the pastor is never in charge of such business meetings—a regularly elected moderator is chairman. Such groups could never submit tamely to a Nazi form of government!

But the thing that has endeared this group to me the most is the fact that they do not proselyte. One dear old deacon observed one Sunday that I did not take the communion bread and wine. He very gently and kindly asked me about it, and when I said that I was a Quaker he begged my pardon very seriously. No, I am not begged to join the group at all! I was asked just once, but my husband told the pastor he preferred that I remain a Quaker and gave his reasons. He explained that my mother's people had been Quakers for many generations, and he felt a kind of pride in my belonging to an organization that he had read about with such great interest in his study of history, though he had never known anything about them personally until he met me. He said it was the church of my birth, and he refused my offer to join with him. Nevertheless I am treated as if I were a member of the group: have taught a class, have a real friendship with the pastor's family, and was even asked to be a leader at the recent week-end conference of the church at Lake Wawasee in preparation for the coming year's work.

It has occurred to me that it is a highly valuable contribution we are making to each other in the matter of tolerance. The more we know of other groups the more tolerant we become toward them, as a rule; so I am learning to value the place of Baptists in our world. Then I tell them of our ways and customs. A teacher just can't help it! And they have the satisfaction of knowing that they are being tolerant in accepting me as a member of the group, even though not a member. And such satisfactions are very helpful to personality so says my psychologist husband!

One of the finest experiences I have enjoyed here, however, has been the summer series of mid-week services led by Dr. R. A. McGuire, a half-blind retired minister and for many years editor of *The Baptist*, official organ of the Northern Baptist Society. He has given us a resume and rather thorough discussion of the Oxford Conference held in England last Summer. At the close of one session, during which I had entered the discussion and had made a remark including the words, "my denomination," Dr. McGuire came up to speak to my husband and to meet me. He asked me what my denomination was, and when I told him "Quaker," he said if he were not a Baptist he would choose next to be a Friend, because Friends had contributed so much to his life when he had lived in southern Indiana. That was a high spot indeed, for his thinking had been so clear and plain, his ideals so high, and his discussion of peace and racial prejudices so much in line with what I have been taught, that I was glad to think that Quakers and Baptists really are "sisters under the skin."

ABIGAIL DAVIDSON CLUTTERBACK.

South Bend, Indiana.

THE SHEEP AND THE GOATS TODAY

Editor, THE AMERICAN FRIEND:

I can no longer restrain my criticism of the prominent leaders among us who call attention, very properly, to the big and growing evils of the world, but who fail so woefully to direct the Light definitely to the remedy for those evils.

Their stock in trade is to tell us we must become more spiritually minded. They tell us the life of the spirit is so much more important than the physical life, etc, etc., ad lib.

Of course the house above ground is, in a way, more important than the foundation. Of course the foundation just exists for the super-structure. But it was realized a long while ago that sand was not a good foundation. And Jesus was tremendously concerned about the welfare of our physical bodies, in regard to its effect upon our spiritual nature.

A great trouble is that Friends as well as others are substituting ritual for religion; and are thus going back into the pit from which Fox digged us. It is so much easier merely to believe some dictum *about* Jesus, and thus feel we are saved, than really to get to understand, and to practice, and to teach, the vital principles that Jesus stood for; and then to change those popular and legal, but fatally vicious, institutions (sandy foundations) which wreck humanity into the ditch—spiritually, physically, and economically.

Of course comparisons are odious; but I will mention how the unpopular work against slavery one hundred years ago, put the spiritual and the material into double harness, to their mutual welfare, just as we need to do today. Even as the profit system of slavery divided the sheep from the goats then, so the profit system of industry divides the sheep from the goats today. Verily, verily, there is a difference between right and wrong.

JONATHAN C. PIERCE.

White Plains, New York.

THE TEMPTATIONS OF JESUS

Editor, THE AMERICAN FRIEND:

The three temptations which the Devil placed before Jesus in the desert contain a great volume of psychological truth. Perhaps their restatement in modern languages may stimulate others to fruitful effort. As stated in the Bible they are: (1) turn stones into bread; (2) throw yourself down from a height for God will uphold you; (3) possess the kingdoms of the world and worship the Devil. To these Jesus replied: (1) man lives by the word of God and not by bread alone; (2) do not tempt God; (3) worship God and serve him alone.

These temptations may, I believe, be expressed as follows: (1) give yourself over to material aggrandizement and pay no attention to ideals or religion; (2) ignore the known laws of Nature and live recklessly in a physical sense; (3) seek power and neglect both love and wisdom. The answers of Jesus may be restated as: (1) this is the way of death, not life—be guided by the accumulated wisdom of the past; (2) we should cooperate with nature and not oppose her vaingloriously; (3) try to develope theoretical reason and not merely the practical.

This last seems particularly important in America where the traditions lean so much toward action and adaption rather than toward originality and creativeness. We shall never have a truly great civilization except by individuals learning to express such talents as lie within them. "The Kingdom of Heaven is within you."

WALTER G. BOWERMAN.

Leonia, New Jersey.

Forward to the Good New Days

Quarterly Meeting Observes Diamond Anniversary

THREE perfect October days, beautiful moonlight nights, and the gorgeous coloring of autumn leaves and flowers combined to furnish an effective setting for the observance of the 75th anniversary of Vermilion Quarterly Meeting at Vermilion Grove, Illinois, October 8, 9, and 10.

In 1932 when we celebrated the beginning of our community and the Friends Meeting with a centennial anniversary, we called William Perry Haworth, a product of the early years of our Quarterly Meeting, from his home in the West to be our speaker. He used the text; "This is the Lord's day; let us rejoice and be glad in it." This might well have been the theme of the 75th anniversary throughout, so apparent were the Lord's blessings.

A fitting prelude to the week-end events was the Regional Peace Conference, planned by Western Yearly Meeting's Peace Committee and held in Ridgefarm, Thursday, October 7, with E. Raymond Wilson, Leslie D. Shaffer and Milton H. Hadley in charge.

Anniversaries often tend to emulate past achievements and we are prone to revert to the good old days and sing requiems. With the stimulus supplied by the challenging messages of the Peace Conference, however, the whole anniversary program carried the thought of the forward look and new goals to be attained. Due honor was given to our forefathers who left us such a rich heritage, for it was not easy for them in the days of the Civil War and reconstruction to plant the seeds of peace and good will and to carry the gospel message so effectually.

Leslie Shaffer, formerly of Vermilion Quarterly Meeting, gave the message on Friday morning in the meeting of Ministry and Oversight, using as his text: "A great door and effectual is opened unto me, and there are many adversaries." Out of contacts with many conditions throughout his travels he has found great opportunities for service, but it takes faith and courage and consecration to overcome the inertia and indifference which is encountered. Only a great faith, a deep love and a conscious dependence upon Divine guidance can meet the emergency.

The Friday evening meeting, in charge of the Young Friends organization, memoralized Vermilion Academy. An orchestra of twenty pieces, a large choir, and solos by Leslie Shaffer and Gertrude Ellis Fisher, respectively, assisted in the worship service conducted by Surrilda Ellis, who was for many years teacher of Bible in the Academy. Milton H. Hadley, who was for four years teacher and coach in Vermilion Academy, now pastor of Chicago Friends Meeting, was introduced by Louis Thomas, who presided as speaker of the evening. Milton Hadley's theme was "The Future Seventy-five Years." He stressed the importance of spiritual values and declared that pioneering in the realm of Christian activities offers new fields for courage and daring equal to any our forefathers knew. The day of adventure is not past and the future may be as rich and fruitful in things worthwhile if only we have the will to do them.

On Saturday morning the meeting assembled for a full day's work with several visiting ministers present. Among the guests were Fredric E. and Ethel Carter of Plainfield, Indiana; Dr. B. F. and Bertha Andrews and daughter Frances of Evanston, Illinois; Jehu and Elizabeth Reagan, Sheridan, Indiana; Burnie and Pearle Cook, Thorntown, Indiana; E. M. and Alice Woodard, Sibyl J. Haworth and Eliezer Partington from Bloomingdale Quarterly Meeting; and Lee Guyer and wife of Pleasant Grove Quarterly Meeting.

The morning message was delivered with unction and power by E. M. Woodard, Bloomingdale veteran minister and one time pastor here. Following the sermon, names of more than fifty ministers recorded by Vermilion Quarterly Meeting, together with many elders and other influential members who have served or are now serving in the church, were read and remembered in an impressive memorial service conducted by Frank V. Stafford, who is now the oldest minister in point of service on our roster. The noonday meal was enjoyed in the school gymnasium.

Convening again at 1:45 p. m., the business session was opened with a short period of devotion. Delegate's names were called and fraternal delegates were given time for expression. Messages of loving interest and encouragement from many Friends who could not be present were a benediction and blessing to the Meeting.

Florence E. Rees, Clerk of the Quarterly Meeting, read a historical sketch covering briefly the background of the Meeting from the coming of the first three families of Friends from North Carolina and Tennessee in 1822, the gathering of those first settlers for worship on each First and Fifth day, until they were joined by other Friends. She described at length the setting up of Vermilion Monthly Meeting in 1841 by Western Quarterly Meeting and Bloomfield Monthly Meeting, Bloomingdale, Indiana, and later the establishment of Vermilion Quarterly Meeting by Western Yearly Meeting on the Second Seventh day in First Month, 1863.

It was pointed out that the two greatest achievements of the Quarterly Meeting aside from the strictly evangelistic work in the recording of ministers and through them the spreading of the Gospel, have been the building and support of Vermilion Academy and the contribution made to the missionary program of the church by sending Emory J. and Deborah Rees to the Africa field. More than $50,000 including $5,000 in legacies, has been given in support of Missions.

The Sabbath was really the "great day of the feast." The various congregations of the Quarter after meeting in their Sunday Schools, adjourned to meet at the Quarterly Meetinghouse. It was a great gathering. An orchestra of twenty pieces, a choir of forty voices, two numbers by the Bloomingdale Male Quartet and congregational singing gave inspiration to the opening worship hour. Following this devotional period, Superintendent Frederic E. Carter gave a great message. Beginning his sermon with the quotation, "The times are out of joint," he painted a graphic picture of the world's unrest and illusion, the fear, the distrust, the greed, the irreverence and estrangement from God—a dark picture, indeed. We cannot pin our faith to treaties and pacts—we cannot trust in armaments—what can we do? The Church holds the solution to the problem, and if she fails the case is hopeless. Without disparaging any other group of Christians he declared that no people have a better background nor a more virile message for these times than have the Friends—a message of peace and good will to men.

The noon meal was again served in the school gymnasium by the women of the Quarterly Meeting.

In the Sabbath afternoon program the orchestra and choir rendered a program of sacred music. Louis Thomas, Chairman of the Committee on Christian Education, presided and outlined briefly the program to be presented—a historical pageant, written by Elizabeth H. Emerson of Las Vegas, New Mexico, whom Vermilion Quarterly Meeting is proud to honor as one of its own. Members of the Quarterly Meeting over seventy-five years of age were seated together on

front seats and as they arose were introduced by Hattie M. Canaday. George M. Holaday, ninety-one years old, of Georgetown Monthy Meeting, voiced the opening prayer.

The pageant included a colloquy between Mary L. Canaday and Alice E. Rees as they examined old church records and incidentally rehearsed early history of the meeting, naming many of the Friends prominent in its setting up and development. The following scenes were enacted:

A scene from Western Quarterly Meeting (now Bloomingdale) when the request from Vermilion and Elwood Monthly Meeting was presented for a Quarterly Meeting west of the Wabash. This scene was re-enacted by a group of Friends from Bloomingdale, in costume, with Charles L. Coffin and June Kersey Coffin serving as Clerks, representing Barnabas C. Hobbs and Ann Kersey.

A scene from Vermilion Quarterly Meeting in the days when singing was considered out of place in our meetings for worship, and a young man was "dealt with," showed in a very effective way the deep sincerity and the tender affection with which the early Friends dealt with these matters of controversy. In this scene, also, Friends wore the Quaker costumes.

A First Day Scripture School, taught by Marie Henderson, in which she instructed the children in the New Testament and spelling book, was enacted by ten children, each of whom represented a grandparent who was a charter member of the Quarterly Meeting.

Interspersed between scense were some bits of history concerning changes in discipline during the years, change of name from Society of Friends to Friends Church in 1891; introduction of singing and music; the "new church organ" in 1887; men's and women's business meetings combined in 1887; the sending of Emory and Deborah Rees as missionaries to Africa in 1899, and the sixty years of service of Vermilion Academy, 1874 to 1934.

Sibyl A. Haworth in a perfect tribute to our forefathers and the work they accomplished, threw out the challenge to Friends of our time to take up the work and wherein we have failed make of our failures stepping stones to greater attainments. The future is in our hands.

The closing song by the choir and congregation, "God be With You 'Til We Meet again," and a prayer of benediction by Austin Osborn, marked the "end of a perfect day" and the end of the 75th anniversary of Vermilion Quarterly Meeting.

FLORENCE E. REES.

Vermilion Grove, Illinois.

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WELL WORTH FRIENDS' ATTENTION

Approximately 4,000 people are expected to attend the National Stewardship Convention at the Stevens Hotel in Chicago during the first three days of November. United with this and immediately following, a stewardship conference will be held under the auspices of the United Stewardship Council. During these five days from November 1 to 5, the best thought and counsel of American churches, colleges and other philanthropic institutions will be concentrated in these two meetings on the study of stewardship for the purpose of considering the rightful place of private stewardship in a democracy, and to mobilize the religious, educational, character-building, medical and welfare forces of the nation in meeting the present-day sweep of materialism and in securing more adequate support for their institutions through national spiritual recovery. President Roosevelt said in a letter to the convention committee: "Your call to stewardship of life, service and possessions, if heeded, would solve the most pressing problems of our national life." Outstanding leaders from most denominations as well as other philanthropic institutions are coming together to unite their best judgment on this problem of a spiritual recovery in America which will make possible the necessary life and growth of our essential non-tax supported institutions.

The need of this study at this time is strickingly brought out by a study which has been made preceding the convention, on the subject of the income and expenditures of the American people in 1936 as compared with 1932. The figures below are a result.

Income	Increase	61%
Expenditures for:		
Jewelry	"	25%
Army and Navy	"	30%
Theatres	"	30%
Cigarettes	"	48%
Automobiles	"	203%
Whiskey	"	220%
Steel production	"	248%
Radio	"	302%
Beer	"	317%
Expenditures for:		
Colleges	Decrease	18%
Community chests	"	24%
General benevolences,	"	29%
Churches	"	30%

In a word, during these years when the income of the American people increased, as well as our expenditure for luxuries and vices, contributions to character-building institutions materially decreased. This is not only indicative of the present, but unless that tendency can be changed, it will have a serious and detrimental influence on those who are coming to age under these conditions. To stem this downward trend and to turn the tide upward, as well as to suggest adequate methods, is the purpose of this nation-wide gathering.

Friends can well profit by such a conference. We feel that as a society we have an important contribution to make to the enrichment of the spiritual thinking of the Christian world. Yet when we come to implementing that message by furnishing means through which this contribution can be made articulate, we find ourselves laging far behind the average. Here we can profit greatly by participation in this conference in Chicago. Other groups through their larger organizations have been able to give more time and attention to this and to the development of experts in the subject.

Two ways are open to us. The first is by the attendance of a number of Friends who will be able to apply the recommendations directly to our local meetings and those who are in position to pass them on to others through our regular channels. If there are Friends whose time is limited but who could attend part of the conferences, the program as it has been circulated to date seems to suggest that from Wednesday night to Friday night will be the most fruitful part. Part of Thursday afternoon is set aside for denominational meetings. Friends in attendance could well profit by such a meeting in order to think collectively into the implications to us. The second method is that of studying the printed reports which will be published following the conferences.

OLD COPIES DESIRED

In connection with the project for restoring and preserving Mt. Pleasant, Ohio, Yearly Meetinghouse as a Friends memorial, Harlow Lindley of the Ohio Historical and Archaeological Society is anxious to secure two old books: "Memoranda and Correspondence of Mildred Ratcliff," published by William H. Pile's Sons, Printers, Philadelphia, 1890. "Transactions and Changes in the Society of Friends, and Incidents in the Life and Experience of Joshua Maule. With a Sketch of the Original Doctrine and Discipline of Friends. Also a Brief Account of the Travels and Work in the Ministry of Hannah Hall, of Ohio," published by J. B. Lippincott Company, Philadelphia, 1886.

Correspondence from any one who may have either of these volumes or who can give information concerning them should be addressed to Dr. Harlow Lindley, Ohio State Museum, Columbus, Ohio.

The body is a marvelous servant but a terrible master.

FRIENDS AND NEW YORK WORLD'S FAIR

A committee of Friends of the metropolitan area in New York is planning to arrange for the participation of the Religious Society of Friends in the coming New York World's Fair. The World's Fair organization will build a "Temple of Religion," where rooms for rest and conferences will be available for religious groups who wish to meet together. It will be a common enterprise of all religious faiths—a symbol of the individual's belief in God, a demonstration of religious freedom, and will illustrate the role religion plays today in American moral, social, political, educational and economic life.

The old Flushing Meetinghouse will also be opened as a historic spot which many Fair visitors will desire to visit. It was erected in 1694, and has been used continually since that date for worship, except for a period of time during the Revolutionary War when it was taken over by the British army and used as a military hospital, a prison, and even as a storage place for fodder for the horses. It is one of the oldest churches in America, and it is planned to give to visitors, in addition to a brief historical sketch of the house, a statement of Quaker convictions.

George Fox preached in Flushing some years before the house was built. The crowds were so large that the service was held out of doors, and a marker near the meetinghouse indicates the spot. At that time services were being held in the old John Browne house, where Fox rested during his visit, and which still stands, and may be visited. The couch on which Fox slept is one of the many interesting pieces of furniture in it.

Arrangements will also be made for social hours each week when visiting Friends may become acquainted with one another. The committee expects to give information and service of all kinds to make visiting Friends comfortable and happy.

It is expected that there will be a cost of $2,500 to provide for our participation in the Temple of Religion, to keep guards at the Flushing Meetinghouse, and for other services. Any wishing to contribute to this opportunity of extending the Quaker message to those who, while seeing the mechanical wonders of our age, may also find themselves interested in spiritual discovery, may send their checks to L. Hollingsworth Wood, 103 Park Avenue, New York City. Isabel S. Moore, 3027 152nd Street, Flushing, New York, is chairman of the committee, and requests for information or advice should be addressed to her.

QUAKERDOM · AT · LARGE

A note dated October 10, is at hand from R. J. Davidson, Secretary of the China Committee, Friends Service Council, London, which reads: "You will be glad to hear that we have today received a cable from Lois Vaught announcing her safe arrival in Chungking."

* * * *

It will be a matter of grave concern to Friends to know that Alvin T. Coate of Indianapolis is critically ill, having suffered a severe heart attack on October 17. For many years he has been Chairman of the Friends Publication Board of the Five Years Meeting, and he is Chairman of the American Section of the Friends World Consultative Committee.

* * * *

Edith Wilson Nuquist, Penn College '29, daughter of Walter H. and Bessie L. Wilson now of Alda, Nebraska, with her husband and two year old son moved recently to Burlington, Vermont. Mr. Nuquist, who for the past two years has done graduate work on a teaching fellowship at the University of Wisconsin, becomes a member of the Political Science Department at the University of Vermont.

* * * *

It will be of interest to many readers to know that Dr. Allen T. Bonnell, who contributes the leading article to this issue, is the husband of Dorothy Haworth Bonnell and thus the son-in-law of Lester C. Haworth of Philadelphia. He is a member of the Department of Commerce at the University of North Carolina, of which department Dr. Dudley D. Carroll, a widely known North Carolina Friend, is head.

* * * *

Many will read with a sense of personal bereavement of the death at Folkestone, England, on October 4, of Headley Horsnaill—and particularly those who had the privilege of enjoying the gracious hospitality of the Horsnaills during the many years when they were members of the staff at the Friends Center at Vienna. Prior to her marriage to Hadley Horsnaill, Beth Snoep of Holland, studied in this country at Wilmington College.

* * * *

The Peace Committee of the Philadelphia Yearly Meetings is sending Richard R. Wood, its Executive Secretary, who is also joint editor, with D. Elton Trueblood, of the Philadelphia *Friend*, to attend the special session of London Yearly Meeting, November 18-20, called to revaluate the Quaker peace position in relation to the present world situation. Desiring time to reconnoiter prior to the meeting, he sailed for England on October 21. He has generously offered to share some of his impressions with readers of THE AMERICAN FRIEND.

* * * *

As reported in *The Guilfordian*, Dr. Russell Pope, head of the Modern Language Department of Guilford College and Dorothy Lloyd Gilbert, Professor of English, are collaborating in an important work of research and writing having to do with the life and poetry of Madam Guyon, famous French mystic of the Seventeenth Century, whose spiritual kinship with Friends makes an intriguing study. An article by the collaborators is to appear in a forthcoming number of the Quarterly published by the Modern Language Association.

* * * *

Following the recent sessions of Indiana Yearly Meeting, Willard O. and Caroline Trueblood have been more than busily engaged within the limits of Friendsville Quarterly Meeting in Tennessee. They began their work with a fortnight's meeting at Knoxville, where in addition to the appointed meetings with Friends there were between twenty-five and thirty engagements in the city, including several radio talks. Addresses were made before various student groups, high school and university, and approximately 6,000 young people were thus reached. Following several days of service in the Edward Ransome area, they are now engaged in a series of meetings at Friendsville.

* * * *

In the pictorial magazine, *Life*, for October 17, appears an article describing how Dr. Fred Koch of Chicago University uses a still to get sex hormones. One of the pictures illustrating the story shows Walter Hoskins, an Indianapolis young Friend and a graduate of Earlham College, at work in the Koch laboratory. He is referred to as, "a brilliant graduate student assisting Professor Koch in his study of sex hormones. A prospective father, he hopes to get a Ph.D. and support his family by doing bio-chemical research." In the meantime, we understand that the prospect has become a reality. The wife and mother is Barbara Barrett Hoskins, also an Earlham graduate.

* * * *

Following their extended sojourn in this country, Gilbert and Minnie P. Bowles arrived at the port of Yokahama September 14, prepared to resume their service in the land of their Christian adoption. On the eve of their arrival they addressed a message "To Friends in the Homeland," in which they said: "We would place no boundaries to the word 'homeland' for of homelands we feel that we have many when we think of all in the world circle who have shared life with us." As they were undertaking the difficult service before them they wrote: "We have trusted for guidance in the past and we pray that we may be kept in that attitude of mind which makes guidance possible." They signed themselves, "In the fellowship of those who believe that 'love never faileth.'"

* * * *

We have a characteristic letter, written on the Spanish child-feeding front, from Alfred Cope, who contributes a graphic portrayal to this issue. Referring to the appeal for wheat which he had just read in THE AMERICAN FRIEND, he exclaims, "All the wheat in the world couldn't get here fast enough for me." Speaking of his efforts to acquire a command of Spanish, he writes: "Yesterday I took my Spanish driver's license test which is somewhat tough. I knew I could drive O K but could I answer the verbal exam on signs, mechanics, etc? The examiner, without looking at me, argued that anyone in Spain only a month and not previously a student, could not take the exam. Finally an engineer intervened—dictated some Spanish which I wrote correctly—and bore it to the examiner's inner sanctum. When I got in I found my debating experience at Earlham useful: maxim—when in doubt, talk with your hands. After it was all over the official asked me about Quakers—and that was a bad one to explain. He was a fine man and most interesting."

NEWS OF OUR MEETINGS

Spencerville, Ohio, Meeting in Van Wert Quarter, starts on its second year under the leadership of Edward O. Linton as pastor with favorable prospects. The church school is increasing in numbers and interest and the meeting is in good condition spiritually. Three of our young Friends attended the Quaker Haven Conference this past Summer and we were well represented at the recent session of Indiana Yearly Meeting.

* * * *

New Burlington Friends (Wilmington Yearly Meeting) have made arrangements with Raymond N. Chapman to serve as their pastor for the coming year.

While he has Friendly ancestry, he has been brought up in the ministry of the United Brethren Church and has served as Director of Religious Education and as young people's leader for some years in that denomination. He pursued his education in Otterbein College and Bonebrake Seminary and is now a student in Hannah Divinity School at Springfield. His business interests brought him to Xenia, and living in the vicinity of the Friends Meetinghouse he attended its services. Soon he was active in its meeting for worship and last Winter conducted a series of evangelistic meetings with gratifying results. He is in progress of being recorded a minister by Friends.

* * * *

The Quaker Male Quartet from Marion College, Marion, Indiana, was in attendance at Westfield, Indiana, Friends prayer meeting Wednesday evening, September 21. They had full charge of the service and their message in song, sermonette and testimonies were inspirational and helpful. The meeting greatly appreciated having these boys with them and a liberal offering was taken for them.

* * * *

The initial meeting of the Wilmington, Ohio, Missionary Society was held at the home of Mrs. Hugh McCoy. Virginia Peelle gave an interesting talk about the Winona Mission School and Ada Green reviewed the book, "The Larger Stewardship." Dainty refreshments were served after a most enjoyable meeting . . . The Men's League held their first meeting with a pot-luck dinner and "Ladies Night." The address of the evening was given by Dr. W. R. Pyle of the Wilmington College Faculty who has spent the last year abroad as exchange professor at Sidcot School, Winscombe, England. He crossed Europe by airplane and made many contacts with its peoples . . . Clyde and Carrie Williams have come to make their home in Wilmington and are most welcome attenders of our meeting. Clyde Williams has retired from his position at St. Bernard School, Cincinnati, Ohio, where he taught for many years.

* * * *

The Fall Creek Meeting, Wilmington Yearly Meeting, of which John L. Montgomery is pastor, held an all-day meeting on Sunday, October 9. A new Sunday School room has been built, a furnace installed and the church redecorated. Dedication services for the new Sunday School room were held at this time. Those present who had attended the dedication services for the church in 1877 were Ruth Murray, Norman Overman and Enos Rhodes and a message was brought from Alice Leaverton who was unable to attend on account of ill health. A history of the church was read by Jennie Karnes. The Joy Bell Ringers from Columbus, Ohio, gave a program of music and Jane M. Carey, Yearly Meeting Superintendent, gave the message. Among the many visitors present were O. Perry Bantz of Economy, Indiana; Wendell G. Farr of Wilmington, Elizabeth Larkin and Ruth Stowe of Highland; Anna Farr Carey of Samantha and Lyman G. Cosand, Frank Barrett, Ruth Murray, Mary Pim, Joseph Hoskins and Fremont Milner of Leesburg.

* * * *

The young people of First Friends Meeting, Richmond, Indiana, entertained the Winchester Young Friends on Sunday evening, October 9. Fifty were present and filled the parlor with good cheer, music and fun followed the devotional meeting led by the Winchester group. A return visit is planned in the near future.

* * * *

On Sunday evening October 2, an educational drama was given in the Friends Church at Westfield, Indiana, by the Anti-Saloon League of Indiana, assisted by the three churches of the town. The title of the play was "The Prisoner at the Bar." F. E. Wright, author of the former "Wright Bone-Dry Law" was the director and represented the prisoner who made a dramatic appeal for the reenactment of the Dry Laws . . . On October 5, an International Relations Institute was held in the church with morning, afternoon and evening sessions. It was an especially important conference, conditions being as they are in Europe. E. Raymond Wilson, recently returned from a tour of Europe, was the principal speaker.

HOMECOMING DAY ENJOYED AT WHITTIER

Sunday, October 2, was Homecoming Day at First Friends in Whittier, California. Announcements had been previously sent to all non-resident members, and many responded in person. At the close of the morning service, three hundred or more persons met in the dining room, or at tables on the church lawn, to partake of basket dinners and to renew old time fellowship.

The evening service was in charge of the pastor, O. Herschel Folger, and Anna Dozier, President of the Woman's Missionary Union of California Yearly Meeting and Chairman of the local Missionary committee, who introduced Mrs. F. E. Shotwell, Western Supervisor for Migrant Workers, under the auspices of the National Council of Federated Church Women.

The first of the monthly Church Night dinners for the season was held Wednesday evening, October 5, with the 50-50 class in charge of the meal and the Get Busy class, the program. Following the dinner, the devotional period was led by George D. Weeks. Dr. Herbert Francis Evans, of Whittier College, gave an address on the subject, "The Social Responsibility of the Church."

Our Literature Committee is making a special effort to stimulate reading on the part of the members, having on display in the Social Room on Church Nights, a number of up to date books and copies of THE AMERICAN FRIEND.

Verus and Lydia Reynolds celebrated their 60th wedding anniversary on the afternoon of October 2, when one hundred and fifty friends called to extend greetings.

Our young people's groups were hosts recently to the young people of the community at the first of a series of union meetings, when two hundred young people of the various churches of Whittier met in the Social Room for an evening of fellowship.

HOW THE WORK GOES ON AT BERKELEY

Friends in Berkeley, California, are commencing the Autumn work of the church with new zeal, feeling the responsibility for the work doubly because at this writing we are without a pastor. For three years we have had Merrill M. Coffin as minister, and his deeply spiritual work has added much to the meeting, but he felt led to accept a call to Bell, California. Meanwhile our pulpit is being filled from week to week by ministers of various denominations, including our own.

Our Sunday School recently celebrated Rally Day with an interesting program by the younger children. We have a staff of earnest, consecrated teachers and the Sunday School Council meets each month to plan the work. We have classes for beginners and for those on the sunset slope of life. Between these two extremes are classes which meet teen-age needs, college youth, and the middle years, all with splendid teachers. Our most sprightly and youthful member is Elma Holloway, born some 91 years ago. Although reared in the Conservative manner of Friends, she lends herself most graciously to our way of worship. Would that we had more with her spirit!

We have a group of women who meet each week for prayer; a Ladies Aid second to none in industry and good fellowship; our Women's Missionary Society is well attended and an inspiration to all whose hearts go out to missions.

During September the William Penn Class gathered its members and former members from near and far to do honor to their teacher, Olive L. Naylor, who has taught the class for the past decade. It was a lovely tribute and one which

will live long in the memory of the teacher.

We have been called on to part with many of our staunch and loved members, but God's work must go on in these tempestuous days, and the ranks are being filled by others who love God and are willing to give their time and talent to his work. We need to make fresh consecration of our lives to him that we may not become infected by the spirit of godlessness that is in the world. It behooves us all, as Friends, to walk softly before our God and to live prayerfully, looking to Jesus the author and finisher of our faith, who alone can speak peace to this troubled world.

OLIVE VORE KIRK, *Correspondent.*

JAPANESE GUEST DINNER AT LONG BEACH

The Misionary Society and Ladies Aid of First Friends, Long Beach, California, honored Gurney and Elizabeth Binford, missionaries who have spent forty years on the mission field of Japan, with a unique dinner-meeting in the church on October 14,.

It was a strictly Japan "Guest" dinner prepared by the Japanese women of the local Presbyterian church. There were seven articles of food on the menu, the traditional number, including Bamboo sprouts, fried chicken, Konyaku (made from Jack-in-the-pulpit bulbs), string beans, peas in rice, Kamaboku (pounded fish), and carrots and salad of cucumber and radish. This very colorful and artistically arranged plate was served with tea and rice cakes and accompanied by individual "chop sticks." Favors were tiny Japanese umbrellas with suspended lanterns upon which the guests found their names. Table decorations were of chrysanthemums in bowls arranged by the table committee—Lorne McRorey, Grace Kemp and Hazel Lewis. Rev. T. Oto, pastor of Japanese Presbyterian Church, sent a lovely basket of chrysanthemums which was presented to the Binfords.

Theresa Wille, President of the Ladies Aid, presided at the business session at 11:00 o'clock. It was voted to give a Silver Tea November 18, in the home of Lorne McRorey. Lola Small, President, presided during the business session of the Missionary Society. Reports were made by Margaret Carter, Esther Davis and Theresa Wille played beautiful organ Conference recently held in Los Angeles. Isabelle Bewley conducted the devotionals and Theresa Wille played beautiful organ numbers appropriate to the occasion.

Lola Small presented the Binfords as the speakers. Gurney Binford read from a Japanese Testament on the theme, "Keeping our eyes on God." He stated that it is the reflection of competition of Western nations. Japan is defying her own spirit by being forced to compete with the militarism of the Occident. Elizabeth Binford told of a missionary's work among the Japanese women.

The members and guests enjoyed a thrill when Gurney Binford conversed with the ladies who prepared the dinner in Japanese and they responded with much courtesy. The Binfords are now residing in Los Angeles.

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EARLY AUTUMN EVENTS AT CARMEL, INDIANA

Rally Day and Homecoming was observed at the Friends church at Carmel, Indiana, on Sunday, October 9, with an attendance of 238. The pastor, Donald B. Spitler, gave a short but impressive sermon at the beginning of a unified service in the morning, after which the Sunday school classes assembled for the study hour under the direction of the Superintendent, Merritt Murphy. The meeting concluded with a 30-minute program by the children of the Primary Department. A basket dinner was enjoyed at the noon hour. In the afternoon a homecoming program was held with Prof. John Hussey of Noblesville, Hamilton County Superintendent of Schools and a former resident of Carmel, giving the address. Dr. Emmet Lamb of Indianapolis showed moving pictures of South America at the Quaker Club in the evening, and the night worship service was in the form of a union meeting with the Carmel Methodist church.

Since Donald Spitler took up the pastoral work at Carmel thirteen months ago, 58 new members have been received in the meeting. The latest additions include Virginia White, Barbara Trester, Martha Thomas, Anna Beth Heather, Dan Stuckey, Martha Stuckey, Eleanor Stuckey, Geraldine Mills, Kenneth Mills, and Mildred Mills.

Donald Spitler left Carmel October 11, to conduct evangelistic meetings at the Friends church at Goldsboro, North Carolina, the special services starting Sunday October 16, and continuing two weeks.

The Carmel Quaker Club, with a membership of more than 40 young Friends of high school and college age, held an interesting Question Box discussion at its weekly Sunday evening meeting, October 16, under the direction of Jesse R. Johnson. The Quaker Club enjoyed a Halloween social in the church basement Tuesday evening, October 18.

PARTINGTONS WELCOMED AT BLOOMINGDALE

Bloomingdale, Indiana, Friends (Western Yearly Meeting) met on October 16, in a newly decorated meetinghouse after convening in Dennis Hall for a few weeks while the work of decorating and cleaning the house was being completed. The pastor, Eliezer Partington, brought an inspiring rally day message, and the choir gave special music. Margaret Mershon told an interesting missionary story in the closing ten minutes of the Bible School.

Following the hour of worship, the congregation assembled in Dennis Hall for a picnic dinner in honor of Eliezer and Flora Partington and their family. An informal program of talks was the last feature of the afternoon. Eva Woody, chairman of the social committee, presided. Chas. L. Coffin on behalf of the congregation welcomed the Partingtons to Bloomingdale. Eliezer Partington made fitting response. The Finance Committee announced that the amount of the budget for 1938-39 was pledged.

The monthy meetings of Bloomingdale Quarterly Meeting, under the leadership of Nathan Pickett, Evangelistic Superintendent, will unite in a one-by-one membership canvass. This effort will reach its climax at Quarterly Meeting, November 19-20, when the Yearly Meeting General Superintendent, Fredric E. Carter will be the chief speaker.

PURPOSEFUL SESSIONS OF LYNN GROVE QUARTER

The sessions of Lynn Grove Quarterly Meeting held at Center, near Newton, Iowa, October 15 and 16, were characterized by an earnest seeking for a more effective expression of our mission in the world today. This keynote was sounded in the meeting on Ministry and Oversight where extracts from the report of Commission One of the Friends World Conference were considered and spoken to effectively by several of those present. In the Saturday morning meeting for worship, Ermin C. Perisho of Lynnville, vividly portrayed the differences between the Society of Friends and other denominations, in government, forms, and doctrine, and brought a new appreciation of our heritage of democracy and freedom in religious life. In the evening the young people gathered for a potluck supper, and in the meeting which followed were challenged to "Remember now thy creator in the days of thy youth," in a fitting message spoken by Wendell Hansen, a minister from Grinnell.

The general theme which followed through the meetings on Sunday was that of "Christian Citizenship." Richard Newby, General Superintendent of Iowa Yearly Meeting, spoke most helpfully on this theme in the morning meeting. The afternoon meeting was arranged for by Dorothy Davis of Lynnville Quarterly Meeting, Superintendent of Prohibition and Public Morals. Tim Campbell, a christian attorney from Newton, explained the present liquor laws of Iowa and showed clearly the evil results proceeding from their operation.

Attendance was good at all meetings and weather conditions were ideal. Bountiful meals were served both days by the ladies of Center in the recently completed basement of the meetinghouse.

NEW YEAR WELL STARTED AT DES MOINES

Des Moines, Iowa, First Friends are just beginning a new year which gives promise of being a very successful year in the work of the Kingdom. Charles and Lucile Thomas who came September first to serve the meeting as pastors, are rapidly winning the love and cooperation of the people, and with the vacation season over there is a notable gain in the interest and attendance at all of the services. The three Christian Endeavor societies and most of the classes in the Bible School have met in a fall social and for organization and planning for the year. Similarly, the standing committees also are planning some real construction work.

Six of our Bible School workers attended the Bible Institute sponsored by the City Council of Churches. Thirteen of the Intermediate C. E. attended their convention held in Council Bluffs the first week of October.

On September 16, the membership met in the Church parlor in a reception for the new pastor when one of the interesting numbers on the program of welcome was a generous shower of canned vegetables and fruit.

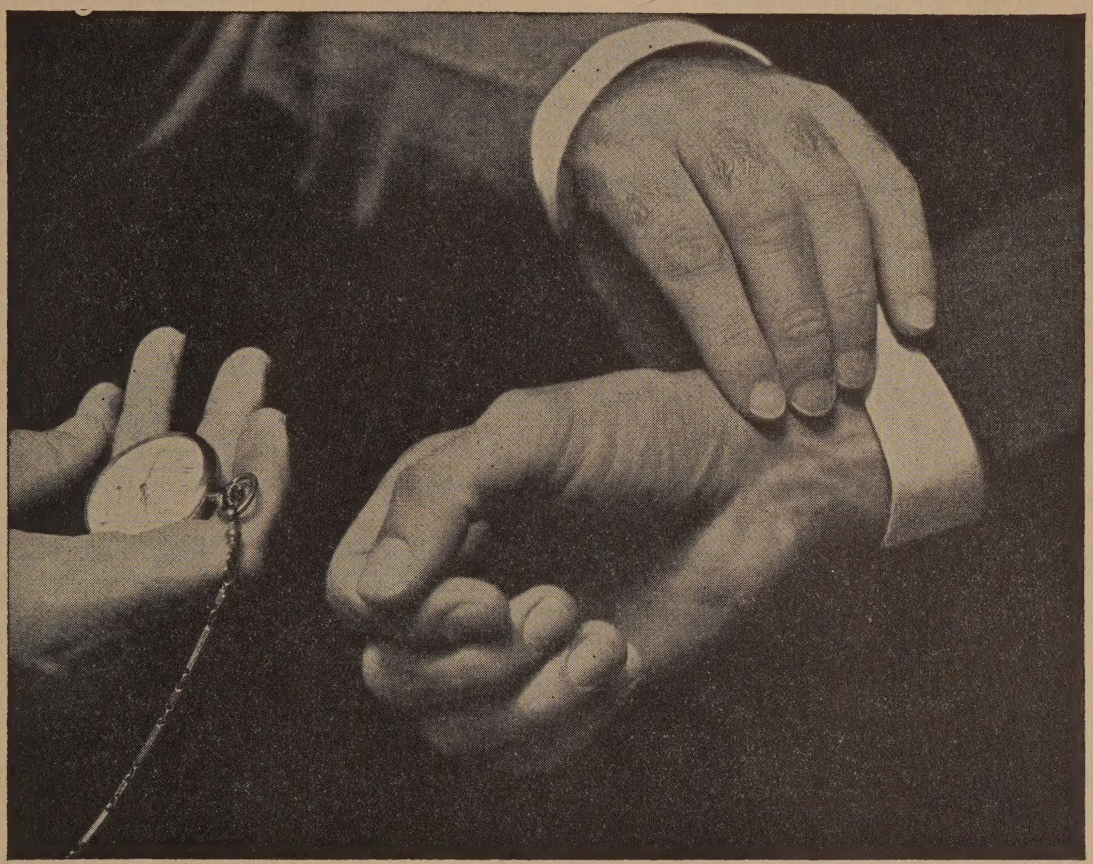
The young people of the meeting were invited to the parsonage for an afternoon tea and social time on September 18.

A special promotion service on Sunday, September 26, brought out a record attendance for the year and the Rally Day on October 2nd came up to the record set the Sabbath before. Several of the classes in Bible School reported perfect attendance.

ALDA FEDERATED CHURCH LED BY FRIENDS

Walter H. and Bessie L. Wilson will complete their fourth year in pastoral service with the Alda, Nebraska, Federated Church on October 13. They have been invited to continue in that relationship. This federation (Methodist Episcopal and Friends) was inaugurated in 1927, under the pastoral leadership of Theodore and Estella Foxworthy and has continued harmoniously ever since. It was known as Alda Community Church until two years ago when the name was changed to the Federated Church. A church council, five Methodist and five Friends, chosen annually by the respective groups, directs the policies and activities of the church, the pastor being ex-officio member and vice-chairman. All local interests and activities are union, or federated, although each group maintains its organization and denominational connections. All finances, except those of the Sunday School are handled through one general budget.

Alda is fortunate in the cordiality



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existing between the public school and the church. Virginia Kelly, one of our local Friends girls, is the primary teacher in the public school; A. O. Larsen, Superintendent of the school, is director of the church choir this year and his wife and children are active in church work.

On Sunday, October 2, the Sunday School elected officers for the ensuing year and at the church hour gave the Rally Day Promotions Program. The Sunday School attendance was above 100 throughout September and on Rally Day reached 117.

BIRTHS

AUSTIN—On October 7, 1938, to Kenneth P. and Bera Brown Austin, at Bangor, Maine, a daughter, Judith.

TRUEBLOOD—On July 13, 1938, to Dr. C. A. and Ethel Bedford Trueblood, of Indianola, Iowa, a son, Henry Ward.

MARRIAGES

MURPHY-JESSUP—At Hortonville, Friends church, October 1, 1938, Olive Elizabeth Jessup, daughter of Mr. and Mrs. Loran Jessup of Sheridan, Indiana, to Merritt Murphy, son of Mr. and Mrs. Elbert Murphy of Carmel, using the Friends ceremony. At home in Noblesville, Indiana.

DEATHS

JENKINS—At Richmond, Indiana, October 9, 1938, Vashti Jenkins, wife of Atwood L. Jenkins. She was born near Greenfield, Indiana, the daughter of Benjamin Hill and Lydia Ann Johnson Binford. After graduating from Earlham College in 1892, she taught school for some years, including periods at Damascus Academy in Ohio and Fairmount Academy in Indiana. During the years of her residence in Richmond, since her marriage to Atwood Jenkins on April 19, 1933, she was actively identified with the local meeting and community interests, and by her Christian devotion and winsome personality endeared herself to all who came to know her. Surviving beside her husband are two sisters, Elma Binford of Greenfield, Indiana, and Naomi B. Kelsey of Haverford, Pennsylvania. Funeral services were conducted at the home by her pastor, Charles M. Woodman.

CORRECTION

In our last issue, the death notice, "Anderson," should have read "Alderson": Ella C. Alderson, daughter of Amos and Sarah Alderson.

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CHICAGO, ILLINOIS

Temporary Office of the Mid-West Friends Service Committee is at the home of the Acting Secretary, Jeannette F. Stetson, 615 South Maple Avenue, Oak Park, Illinois. Phone, Euclid 565.

Chicago Monthly Meeting, 1830 West 103rd St. Rock Island Suburban line to Beverly Hills, 103rd St. Station: Halsted-Vincennes or other surface lines to 103rd, transfer to car or bus. Milton H. Hadley, minister. 6020 Ingleside Ave., Phone Fairfax 6641.

Evanston Meeting, Maple and Greenleaf, Evanston. One block east of Ridge Boulevard, two blocks north of Main Street. Bible School at ten; meeting for worship, eleven. Charles F. Thomas, minister, 2021 Colfax, Evanston, Ill. Phone University 5911.

57th Street Meeting, 1174 East 57th Street, John Woolman Hall. Meeting for worship, 10:45; Religious Forum 11:30 a. m. Jeanette F. Stetson, Secretary, 615 Maple Ave., Oak Park, Illinois. Phone Euclid 565.

CINCINNATI, OHIO

Cincinnati Friends Meeting, Eden and Donohue Sts. Take either car 55 or 78 to University Ave., then walk east three blocks. Bible School, 9:45, and Meeting for Worship, 11 a. m. Robert M. Jones, pastor, 341 Stetson St.

DENVER, COLORADO

Friends Meeting, 4100 Shoshone St. Worship 11:00 a. m., Church School, 9:45 a. m. Visiting Friends call Glen and Mildred Rinard, Ministers. Address, 4485 Decatur St., Telephone Gallup 8577 R.

DETROIT, MICHIGAN

First Friends Church, Fullerton and Ohio Ave., in Noble School Bldg. Take Grand River car to Ohio, then two blocks north. Bible School, 10 a. m., Meeting for Worship, 11 a. m. Send names and addresses of people coming to Detroit to J. Edgar Williams, pastor, 11832 Ohio Ave. Phone, Hogarth 0624.

The American Friend

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First Friends Church. 2100 Washington Ave Bible School, 9:30. Christian Endeavor, 6:30 Meetings for Worship, 10:45 and 7:30. Mid-week meeting, Wednesday, 7:30. "Our latch string i always out." E. K. Coggins, Clerk, 345 Eas Oklahoma Ave., Phone 2-2781. Arthur Santmier minister, in the Meetinghouse, Phone 3-9384.

LOS ANGELES, CALIFORNIA

Friends Church, 17th and Toberman Sts. Bibl School 9:45 a. m., worship 11 a. m., C. E. 6:30 p. m Clayton S. Brown, pastor, 1913 W. 23rd St. RE-5673.

MINNEAPOLIS, MINNESOTA

Friends Church, 1st Avenue South at 14th Street Bible School at 11:45 a. m. Meeting for Worshi at 10:30 a. m. Pastor, H. Millard Jones, 310 Elliott Avenue.

NEW YORK, N. Y.

Grammercy Park Meeting, 144 East 20th Stree Manhattan. Brooklyn Meeting, Lafayette and Washington Avenues. Meetings for worship First Day at 11 o'clock. Visitors welcome.

SEATTLE, WASHINGTON

Friends Memorial Church, 23rd Avenue and East Spruce Street. Meeting for Worship 11 a. m Clerk, Ministry and Oversight, Herbert R. York Educational Dept. Y. M. C. A.

WASHINGTON, DISTRICT OF COLUMBIA

Washington Monthly Meeting of Friends, affiliated with Five Years Meeting, 13th and Irving Streets, N. W.; Bible School, 9:45 a. m.; Meeting for Worship, 11 a. m. Visitors welcome.

Friends Meeting, 2111 Florida Ave., one block from Conn. Ave. Meeting for Worship First-day at 11 o'clock, First-day school at 9:45. Friends and others interested are cordially invited.

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